A CATECHISME OR BRIEFE INstruction in the Principles and Grounds of the true Christian Religion.

With a short Treatise premised concerning the profit and necessitie of Catechizing.

PSAL. 34. 11.

Come children, hearken vnto mee, I will teach you the feare of the Lord.

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TO CHRISTIan Parents, Houſe-holders, *Schoole-maſters, and ſuch as* haue charge of youth: *E. B.* wiſheth the fruition and encreaſe of all-ſauing Grace, and *true bleſſednesſe.*

IT is one ſpeciall dutie (my good brethren) which is required of Chriſtians, to be performed by them: that they admoniſh and ſtirre vp one another, to matters which concerne Piety and godlineſſe. Exhort one another (ſaith the Apoſtle, 1. *Theſ.* 5. 11.) and edifie one another

another, euen as yee doe: and *Hebr.* 10. Let vs consider one another, to prouoke vnto loue, and to good workes. Let vs exhort one another, and that so much the more, because the day draweth neere.

Through this am[illegible] bold to impart an admonition to you, and this concerning a duety of most great and high importance: to wit, of Catechizing.

And I suppose there cannot bee a more needfull thing spoken of; and concerning which admonition should be rather giuen, then this: partly by reason of the great benefit and profit which commeth by it; and partly through the great contempt and neglect which is had of it; and partly for that a great number of these, by whom this duty is to be performed, put it off from them as a busines impertinent, and with which they stand not chargeable. I meane this last of House and Schoole-gouernours.

I shall therefore labour breefly to informe you of three things: the first is, teaching the profit of it: secondly I shall endeuour to remoue the contempt of it: thirdly, I shall proove that you (my brethren aboue mentioned) doe in some

sort

ſort (though not ſo folly as certaine o-ther) ſtand chargeable therein.

Touching the firſt, my reaſoning ſhall be onely by allegation of the ſeuerall be-nefits which flow from it: now Catechi-zing is of exceeding aduantage, as in reſ-pect of the preaching: it is not vnknown how great the number is of theſe who enioy the preaching of the worde, and are nothing, or very ſlenderly bettered by it; this is moſt certainely one mayne cauſe thereof, the want of Catechizing; in that perſons come vnskilled therein to the principles of religion: and there-fore this is a ſpecial courſe to be taken of him that would be a good proficient by preaching, that he be ſeen in the grounds before mentioned.

Secondly, concerning the Sacrament of Baptiſme, wherein wee enter into ſo-lemne Couenant with Gods maieſtie, how commeth it to paſſe that ſo many thouſands who haue thus ſolemnely bound themſelues, yet are ſo farre from keeping it, that they ſcarcelie thinke of ſuch a matter? Proceedeth not this of neglect of Catechizing? And therefore as any one tendreth to receiue the com-

fort of his baptisme, it standeth him vpon to submit himselfe to this kind of instruction.

Thirdly, concerning the Sacrament of the holy Supper, is not this generally to be held of all Christians, that the same appertaineth not to all commers, but onely to prepared guests? therefore the holy Ghost plainely affirmeth of the other sort, that they eate and drinke their owne iudgement: now can it bee denied that this is one special good helpe of preparation, to bee well lessoned in all the ground points of the christian doctrine?

Fourthly, what a speciall matter is it to bee frequent in the reading of the sacred Scriptures, concerning which, the commandement of our heauenly master, is expresse for all, *Iohn 5. Search the Scriptures, for in them ye thinke to haue eternall life; and they are they which witnesse of me:* hereby we are made wise vnto saluation, 2 *Tim.* 3. now certaine it is, that without Catechizing, the Scriptures will be as a sealed booke: and therefore as we haue in regard the reading of Gods booke, to receiue edification and comfort by it, it is needfull we be skilled in the principles before.

Fiftly,

Fiftly, can there bee a more notable preſeruatiue, to keepe vs ſafe from the multitude of ſeducers and impoſtors in the world, as Ieſuites and Seminaries? How many are peruerted by them? for they compaſſe ſea and land, to make of their profeſſion, that they may make them the children of hell like themſelues, I will not ſay two-fold worſe; for that I ſuppoſe cannot be: witneſſe their many treacheries and conſpiracies, and eſpecially that gunne-powder buſineſſe, which argue their attainment to perfection in this kinde. If falſe Prophets may be knowne by their fruits, which is the rule of our maſter, *Matth.* 7. then it is no hard matter for theſe who will apply themſelues to diſcerning of ſpirits (the which we are counſelled, 1. *Iohn* 4. 1.) to finde out of what ſpirit they are: but concerning theſe that haue beene ſubuerted by them, hath there beene a more chiefe cauſe then neglect of inſtruction in the grounds of the true religion?

Sixtly, what a rich treaſure is the feare of God? the want whereof *Abraham* perceiuing in a country where hee was ſoiourning, doubted of villanies to bee

done him and his wife: *Surely* (said hee) *the feare of God is not in this place, and they will slay me for my wives sake, Gen.*20. This is it which keepeth the subiect from disloyaltie against his Prince and Soueraigne, 1. *Sam.*26.9.10.11. which is the ground of dutifulnesse in children towards their parents, *Ephes.*6.1. *Children obey your parents in the Lord.* This is the chaine that tieth seruants to due obedience to their masters, *Ephes.*6. 5.6.7.8. This is it that holdeth persons from breaking forth into lewdnesse of behauiour: *How can I* (said *Ioseph* being tempted by his ill mistresse) *doe this great wickednesse, and so sin against God? Gen.*39.9.

Now is it possible that this treasure of Gods feare can be, except there be knowledge going before? and is there againe a more direct way for this, then instruction in the principles of Christianitie?

Seuenthly, what is catechizing in the very nature of it, but as it were a taking of any one by the hand, to lift him vp out of the dungeon of darknesse, and to bring him into the light and sight of Christ crucified, the which alone doth yeeld iustification, *Esa.*53.11. and life eternall,

eternall, *Ioh.* 17. 3. So that catechizing is a moſt ſpeciall pole to lift vp the brazen Serpent, the onely beholding of which perfectly cureth that deadly wound which that fiery Serpent of hell gaue vs, *Iohn* 3. If therefore the knowledge of Chriſt crucified be in price and account with vs, (the which *Paul* eſteemed of ſuch excellencie, that all things of this world herewith compared, hee reckoned them to bee dung and filth, *Phil.* 3.) then ought this exerciſe to be in requeſt with vs, as being without all controuerſie greatly requiſite to the getting and procuring of that worthy ſcience.

There may be added an eighth benefit: The doctrine of the Goſpell is a myſterie, *Epheſ.* 3. 9. yea a great myſterie, 1. *Tim.* 3. 16. and euery one by his birth is a perſon naturall, and *the naturall man perceiueth not the things that are of God*, 1. *Cor.* 2. This being ſo, it may eaſily appeare how neceſſary catechizing is, as being a familiar and plaine inſtruction in the grounds of doctrine.

A ninth conſideration of the benefit of this is hereby euident: Chriſtians are all of two ſorts; either they are babes,

through

through being lately new borne, or they haue attained to some good growth, and they haue their wits exercised to discerne both good and euill. This distinction the holy Ghost setteth downe, *Heb.5. 13.14.* Now how many are there of the former ranke? (yea and it were well if they were come to this) and as for these, they haue need of milke, and not strong meat, as the Apostle there speaketh *v.12.* And will you know what hee meaneth there by milke? he expresseth himselfe a little before, calling it the first principles of the word of God: and could hee haue spoken more plainly?

The last benefit, which is the perfection of the whole: Catechizing is necessarie to the establishing of persons for a fixed and setled standing in grace. *If yee continue in my word* (saith our heauenly Master) *then are yee my Disciples, Ioh.8. 31.* Now hereunto this kinde of exercise (by the confession of all) is singularly expedient. It is a common title giuen to the principles of religion, that they are called grounds, which is a very fit appellation, as being to notifie, that all such who are not skilled in these principles, are

are as a building which ſtands vpon no ſirme ground. Therefore euery one that mindeth in good earneſt the profeſſion of Chriſtianitie, had need to looke to his ground, that it be ſure enough. *All that will liue godly* (ſaith the Apoſtle, 2. *Tim.* 3.) muſt ſuffer perſecution: and therefore without firme ſetling not any one may looke to hold out againſt ſuch ſtormes and tempeſts.

Let this ſuffice to haue beene ſaid concerning the benefits by catechizing, the which as diuers coards twiſted together, may make as a great cable to draw and pull any vnto it.

Now in the ſecond place, I am to labour about remoueall of the contempt, wherein this noble exerciſe is: and here, albeit the former conſideration, touching the profits ariſing by it, may bee applied to this, yet whereas profit is one thing, and dignitie or excellencie is another, I will here alleage what concerneth this.

Firſt, ſhould catechizing ſeeme a baſe and vile matter in our eyes, which God in the depth of his wiſdome hath inuented as an ordinance of his, to helpe his elect

elect to the faith of Christ, or to confirme them therein? This is an argument which *Paul* vsed in his plea for preaching, which otherwise was accounted foolishnesse, 1. *Cor.* 1. 21. Here then may I say this of catechizing: Bee it in the account of the greater number a foolish and weake thing, yet certainly it is Gods foolishnesse, which is wiser then men, and Gods weaknesse, which is stronger then men, 1. *Cor.* 1. 25.

Secondly, should that be contemptible with vs, the carefull and diligent practise of which, hath made certaine, though otherwise much accepted, yet to be the more honourable with God? *Abraham* for example: It is true that his faith properly made his person pleasing vnto God, *Heb.* 11. 6. and 39. yet his diligentnesse about the instructing of his familie in the way of the Lord, did make him the more acceptable; and therfore for this very act God maketh him of his priuie counsell: *Shall I hide* (saith the Lord) *from Abraham the thing that I will doe? For I know him, that he will command his sons & his houshold after him, that they keepe the way of the Lord, Ge.* 18. 17. 19.

Thirdly,

Thirdly, if antiquitie and ancientie may procure reuerence, (as it ought to doe when it is not ſeuered from truth) certainly catechizing is not deſtitute of this.

In the Eccleſiaſticall ſtorie there is mention made of diuers Catechiſts, *Pantænus*, *Clemens*, *Origen*, and other which were in the Primitiue Church, or very ſhortly vpon the ſame, that tooke great paines in this kinde. More then this, it is euident that in the Apoſtles times it was in practiſe, as is plaine both by the ſift to the *Hebrewes*, verſ. 12. 13. and eſpecially the ſixt, verſ. 1. 2. young *Timothie*, as he was brought vp by his mother *Eunice*, and grandmother *Lois*, in the Scriptures from his childhood, 2. *Tim.* 3. 15. ſo doubtleſſe he was in this kinde alſo. Further then this, in the times of the old Teſtament there is mention made of *Salomon*, how he was taught and inſtructed by his mother, *Prou.* the laſt: *The words of King Lamuel, the prophecie that his mother taught him.*

Beyond all this, it is plaine that in the times of the Patriarkes catechizing was practiſed. That *Iacob* vſed it, it is plaine by

by *Gen.*35. *Then said Iacob to his houshold, and to all that were with him, put away the strange gods that are among you, and cleanse your selues.* Now it may not otherwise be thought, but that this holy Patriarke, as he tooke straight order for the remouing of the false gods, so his care was as great in the informing them in the knowledge of the true God, and in the right worship of him. And as for *Abraham*, that hee vsed it, it is euident by *Gen.*18. the place formerly alleaged.

Yea it ascendeth to the supremest height of antiquitie, which is to *Adam* himselfe: for in that his two sonnes did so applie themselues to the worship and religious seruice of God, it is certaine (howsoeuer it be not literally expressed) that this came to passe by being catechized and instructed therein, by their Parents *Adam* and *Eue*.

Fourthly, this maketh not a little for the high reputation of catechizing, in that all the reformed Churches throughout Christendome doe vrge and require the practise of it: wherein what doe they otherwise then giue an honourable testimonie vnto it?

Lastly,

Laſtly (which onely might ſuffice, if there were no more ſpoken for it) Catechizing is of ordinance Apoſtolicall; and ſo it is not of humane inuention, but it hath Iehoua himſelfe to be the founder of it. This is plaine by *Heb.* 6. the Apoſtle hauing before ſpoken of the needfulneſſe of it, whereas he ſaith, *Te haue need againe that wee teach you the firſt principles of the word of God*, then doth hee afterward relate the Catechiſme it ſelfe in the maine 2. principall points of it, which he tearmeth repentance from dead workes, and faith towards God: he mentioneth alſo the two ſorts of perſons of whom it was required, to wit, the Conuerts before they were baptized, which he meaneth by the doctrine of Baptiſmes, and the children of Beleeuers ſo ſoone as they came to diſcretion, which hee meaneth by the laying on of hands, becauſe theſe little ones after ſuch exerciſes performed by them, had the hands, to wit, of the Paſtors, laid on them.

Thus wee haue ſeene of theſe two points, to wit, the great profits which come by catechizing, and alſo that there is no vilenelſe in it, ſo as any one may

deſpiſe

despise it; but contrariwise to bee had in great regard by any persons whatsoeuer.

There remaineth now this third to be shewne, which is that you (my brethren) who are Parents, Masters, and Schoolegouernours, haue an interest in this businesse, I meane that in some sort you stand chargeable for the practise of this dutie of catechizing.

Farre be it from mee to lay any yoke on your neckes, or burden on your backes, other then that which is Christs, to which euery one must submit himselfe, *Matth.* 11.29. especially sithence his yoke is easie, and burden is light, *Matth.* 11.30. He is that great, yea and only Law-giuer to the conscience, and therefore these that desire to bee in the number of his good subiects, must not denie him obedience, as in other, so in this dutie.

Now how shall this appeare? Euen easily if wee acknowledge that all the whole Scripture is only his word, according as is said, *Col.* 3. *Let the word of Christ dwell plenteously in you*, meaning thereby the whole doctrine of the Scripture. But let vs goe to the matter. And

first

first I reason thus: Euery Christian is by his calling a Prophet, *Act.* 2.12. and certaine it is, that if we partake with Christ in his two greater offices, to wit, Priesthood and Kingdome, *Rev* 1.6. we partake in the lesser also, which is of Prophecie. Now then if euery common Christian ought to bee a Teacher, how much more you, whose callings, though not publike, yet are more speciall then ordinary?

Secondly, thus I argue: The husband oweth this dutie to teach the wife, as is plaine by 1.*Cor.* 14.35. *If they will learne any thing, let them aske their husbands at home:* now she is a person of superioritie in a familie; then much more is this dutie to be performed to those that are simply the inferiours.

Thirdly, the expresse commands of God are many and diuers for this dutie: *Deut.* 6. *These words which I command thee this day, shall be in thine heart, and thou shalt rehearse them continually vnto thy children, and shalt talke of them when thou sittest in thine house.* Likewise vers. 20. *If thy sonne shall aske thee in time to come, saying, What meane these testimonies and ordi-*

nances, &c. then thou shalt say vnto thy sonne, &c. And *Psal.*78. *God established a testimonie in Iacob, and ordained a Law in Israel, which he commanded our Fathers, that they should teach their children, that the posteritie might know it, and the children which should be borne, should stand vp and declare it to their children.*

And in the new Testament, very pregnant is that which is *Ephes.*6. *Ye Fathers provoke not your children to wrath, but bring them vp in instruction and information of the Lord.*

Fourthly, I thus argue: You that are Parents and Schoole-gouernours, owe loue vnto your children and Pupils, for this is a common debt which we owe vnto all, *Rom.*13.8. much more vnto them. Now this loue must be in deed, 1. *Ioh.*3. 18. and can there bee a more speciall worke of loue, then to helpe them to that science, which yeeldeth for its benefit life eternall, *Ioh.*17.3.

Fiftly, those that professe the Christian faith, are by their calling *Abrahams* children, *Gal.*3.7. Now they that will be *Abrahams* children, must necessarily (as Truth it selfe hath affirmed) doe the workes

workes of *Abraham*, *Ioh.*8.39. Now this was one of his workes, as may bee ſeene *Gen.*18.19. of which alſo God did take eſpeciall notice.

Sixtly, it is your deſire, that at the appointed times, eſpecially at Eaſter, they ſhould come to the Sacrament, and partake thereof: now in comming vnprepared, what other doe they then eat and drinke vnto themſelues iudgement? *1.Cor.*11. and ſhould not you take pitty on them in this reſpect, and apply your beſt endeuours, that they may not turne vnto their bane, which by Gods ordinance is appointed the food to life eternall?

Seuenthly, you that are Parents and Maſters, deſire greatly to haue your children dutifull and obedient, alſo your ſeruants faithfull and diligent; and can there be a more notable means then catechizing, for the effecting of this, whereby their hearts may bee ſeaſoned with grace, and conſequently fit fruits will be following?

Laſtly, what is a Chriſtian familie but a little Church? ſo is it tearmed in diuers places, as *Rom.*16.5. and *Philem.*

verse 2. *To the Church which is in thy house:* therefore such a speciall holy exercise as is Catechizing, should not be as a stranger therein.

I omit further allegations (beloued brethren) concerning this catechizing dutie to be performed by you: it is God only that hath the perswasiue power, *Gen.*9.27.

I will onely satisfie a demand or two, and so I will end. One is, wherefore I am silent concerning the Ministers, for the executing of this catechizing businesse: I answer, for that generally it is held for a dutie whereto they are bounden, whereas concerning other it is not. And hence it is strange to mee, that all those who make conscience of preaching, doe not also of catechizing, which is equally commanded, and rather more then lesse profitable. Secondly, That if the Ministers doe their duties, there may be no more required then their care to present them to the Minister: I answer, that except they doe something in priuate, the profit by the publike may bee endangered: but if this be neglected in the publike, then it standeth you the more

more vpon, that your ſelues be labourers in the worke.

If here it be ſaid, the matter is too difficult to be done by you, I anſwer, if you only command your companies to learne theſe principles, and to vtter the ſame to you, this is a ſmall matter; and then there are ſo many helpes by thoſe who haue written vpon the grounds of Religion, that at the leaſt ſome of thoſe being procured, there may bee ſomething with great facilitie performed.

I ſhall briefly ſpecifie ſomething concerning this Treatiſe which here is put forth, and ſo I will end. I haue for the method altogether followed the Palatine Catechiſme: for the matter, I haue vſed libertie therein, as other haue done before me in the ſelfe-ſame booke.

The points here ſet downe, I hope haue euery one of them good warrant.

There are ſome perſons, for whom I haue done it, who I know will make vſe of it; and indeed for them I tooke this buſineſſe, ſuch as it is, in hand.

Yet I haue beene bold to hang out a garland, becauſe this kinde of mine, howſoeuer good, is in ſmall requeſt, I

meane of catechizing in generall.

Now I desire you (good brethren) to take my former admonitions and exhortations in good part, and to accept these my poore endeuours in the forwarding of this so needfull an exercise.

And so I commend you to Gods gratious inclining and directing you for all his good ordinances: and I heartily beseech him to vouchsafe to all vs his elect and called ones of his purpose, through a grace that was giuen vs through Christ before the world was, that wee may bee made perfect in all good workes, to doe his will, working in vs that which is pleasant in his sight, through Iesus Christ, to whom be praise for euer and euer.

Amen.

A CATECHISME or briefe instruction by way of Question and Answer, in the principles and grounds of the true Christian Religion.

Question.

WHat is thine onely comfort in life and death?

Answer. Mine onely comfort in life & death is this, that both in soule and body whether I liue or die, I am not mine owne, but Iesus Christs my most faithfull Lord

a Rom.14.8.9 and Sauiour [a], who hath both liued, and died, and risen againe for my iusti-
b Rom. 4. 25. fication [b], and maketh me partaker of
c Matth.3.11. his spirit [c], whereby I may liue the life
d 2.Pet 1.3. of God and godlinesse [d], by which also hee ascertaineth mée of a raising vp to
e Eph 4.30. eternall glory [e].

Q. How many things are necessary to be knowne of thee, that thou maist enioy this comfort, and consequently maist both liue and die blessedly?

A. Three things: first, what is the
f Mat.9.12.13 greatnesse of my sinne and miserie [f]: secondly, by what meanes I may haue deliuerance from that sinne and mise-
g Iohn 8.21. rie [g]: thirdly, what the thankfulnesse is
h Rom. 12. 1. which I owe vnto God for the same [h].

The first part of the Catechisme, which is of mans sinne and miserie.

Q. How doest thou know thy miserie?

i Rom.3.20. A. By the Law of God [i].

Q. What doth the Law of God require of vs?

A. This is briefly taught by our Lord in the 22. of Matthew: Thou shalt

ſhalt loue the Lord thy God with all thine heart, with all thy ſoule, and with all thy minde; and thou ſhalt loue thy neighbour as thy ſelfe [k]. k Matth. 22. 37. 38. 39.

Q. Art thou able perfectly to keepe this?

A. Nothing leſſe: for by nature I am prone to the hatred of God and of my neighbour [l]. l Tit. 3. 3.

Q. What? Did God create man thus peruerſe and corrupt in the beginning?

A. Not ſo: yea contrariwiſe, God made man good, and after his owne image, that is, endued him with knowledge and true holineſſe [m]. m Gen. 1. 27.

Q. How then came this corruption into mans nature?

A. This corruption of our nature came by the fall and diſobedience of our firſt Parents Adam and Eue in Paradiſe [n]. n Gen. 3. 7.

Q. What? is our corruption ſuch, that wee are altogether vnmeet to doe what is good, and onely prone to that which is euill?

A. Yea certainly, except we be new borne by the Holy Ghoſt [o]. o 1. Cor. 2. 14.

Q. Doth not God then iniurie vnto man,

man, in requiring of him in the Law, what he is not able to performe?

A. No truly: for God created man able to performe it; but man through abuse of his free will, and the Deuils instigation, did depriue himselfe and all his progenie of these diuine gifts [p].

p Gen. 3 6.7.

Q. Is it so then that God will leaue vnpunished this disobedience and sinne in man?

A. Nothing so; but contrariwise, God is most angry, both for the sinne wherein we were conceiued and borne, and also for these which wee actually commit [q].

q Iob 15. 16.

Q. But is not God also mercifull?

A. God indeed is mercifull, yet is he also iust [r]: wherefore his iustice requireth, that as his infinite Maiestie is offended by sinne, so the punishment of it be according.

r Exod. 34 7.

The second part of the Catechisme, which is of mans freedome and deliuerance.

Q. Sithence then through the iust iudgement of God, wee are liable vnder temporall

temporall and eternall punishment, is there any meanes whereby wee may bee deliuered from it, and get reconcilement with God?

A. God will haue his iustice satisfied [r], and therefore it must néeds be, that either by our selues, or by some other, this satisfaction be made.

[r] Gen.2.17.

Q. Are wee able to satisfie Gods iustice by our selues?

A. In no respect [s]: yea rather wée increase the debt day by day.

[s] Esa.59.16.

Q. Can any of the creatures in heauen, or in earth, which is only a creature, make satisfaction for vs?

A. Not any at all [t]: for first, God will not punish mans offence in any other creature: secondly, not any thing being but a creature, is able to sustaine Gods wrath against sinne, and free other from the same.

[t] Heb.12.29.

Q. What kinde of Mediator and Redeemer is then to be sought for vs?

A. Such a one who is indéed very man [x], but perfectly iust [y], and withall more mighty then all creatures, that is also very God [z].

[x] Gen.3.15.
[y] Exod 12.5.
[z] Esay 9.7.

Q. Why is it necessary that this Mediator

diator must be very man, and that also perfectly iust?

A. Because Gods iustice doth require, that as in mans nature the sinne was committed, so in the same the punishment should be suffered [a]: now he who is himselfe a sinner, cannot undergoe the same for other.

a 1.Cor.15.21

Q. Why is it necessary that he be also very God?

A. Because hee might thereby sustaine in his flesh the burden of Gods wrath, and also recouer vnto vs the righteousnesse and life which wee had lost [b].

b 1.Pet.3.18.

Q. But who is that Mediator, who is both very God, and very man, and withall perfectly iust?

c 1.Tim.2.5.

A. That onely, is Iesus Christ [c], who is made vnto vs of God wisdome, righteousnesse, sanctification, and redemption [d].

d 1.Cor.1.30.

Q. How doest thou know this?

e Col.3.16.

A. I know this by the Gospell [e], which God did first preach in Paradise [f], and afterward by the Patriarkes [g], and Prophets [h], and last of all by his only begotten Sonne.

f Gen.3.15.
g Gen 18.18.
h Esay 53.
i Iohn 6.35.

Q. Is

Q. Is it so then, that saluation by Christ is granted vnto all that haue perished in *Adam*?

A. Not so, but vnto those only, who are ingrafted into Christ by true faith, and doe beleeue in him. Iohn 3.16. and 28.

Q. What is this true faith?

A. True faith is a perswasion in my heart [i], grounded on the word of God [k], & wrought by the holy Ghost [l], through the preaching of that word [m], whereby I beleeue, that Iesus Christ is not only a Sauiour for other, but euen my Sauiour also [n], and thereupon doe put all my trust in him.

i Iob 19.25.
k Eph.2.2.
l Gal.5.22.
m Rom.10.14
n Gal.2.20.

Q. What is that which euery one must necessarily beleeue, that would bee accounted to haue true faith in him?

A. True faith, although it be a firme assenting to all things reuealed in Gods word [o], yet properly it resteth on the promises of the Gospell [p], the summe whereof is the Apostles Creed.

o Act.26.27.
p Rom.4.16.

Q. What is that Creed?

A. I beleeue in God the Father Almighty, maker of heauen and earth, and in Iesus Christ his onely Sonne our Lord, who was conceiued by the holy

holy Ghost, borne of the Virgin Mary, who suffered vnder Pontius Pilate, was crucified, dead, and buried: he descended into hell: the third day he arose againe from the dead: he ascended into heauen, and sitteth on the right hand of God the Father Almighty: from thence shall he come to iudge the quicke and the dead: I beleeue in the holy Ghost, the holy Catholique Church, the Communion of Saints, the forgiuenesse of sinnes, the resurreation of the body, and the life euerlasting.

Q. Into how many parts is this Creed diuided?

A. Into foure: The first is, of God the Father, and our Creation: The second is, of God the Sonne, and our Redemption: The third is, of God the holy Ghost, and our Sanctification: The fourth is, of the Catholique Church, and its benefits of eternall Saluation.

Of the Father.

Q. What beleeuest thou when thou sayest

sayest, I beleeue in God the Father Almighty, maker of heauen and earth?

A. I beleeue, that God the Father of our Lord Iesus Christ, who hath made of nothing heauen and earth, with all therein [q], who likewise vpholdeth, and by his prouidence gouerneth the same, to be my God, and my Father [r], and therefore I doe put my whole trust and confidence in him.

[q] Gen. 1.1.

[r] Ioh. 20.17.

Q. What is the prouidence of God?

A. The almighty power of God, whereby he maintaineth and gouerneth all things, so that nothing commeth to passe by fortune, but only according to the counsell of his good will [s].

[s] Matt. 10.29.

Q. What doth the knowledge of Gods creation and prouidence profit vs? 30.

A. That in aduersitie we be patient, and in prosperitie thankfull to our God, and that in him we haue most firme hope for the time to come [t].

[t] Iob 1.21.

Of the Sonne.

Q. Why is the Sonne of God called Iesus?

A. Because

A. Because he is the only Sauiour, that can saue vs from all our sinnes [u]; neither can saluation in any other whatsoeuer be found [x].

Q. Why is he called Christ?

A. The meaning thereof is Anointed: and this is to signifie, that hée is ordained by the Father, to be vnto vs a Prophet [y], Priest [z], and King [a].

Q. What is meant by these his offices, of being Prophet, Priest, and King?

A. A Prophet hée is, in that hée teacheth vs by his word and spirit whatsoeuer is needfull to eternall saluation [b].

A Priest, because hée offered vp that expiatorie sacrifice of himselfe, and doth make continuall intercession for vs [c].

Q. And what is meant by his office of Kingdome?

A. A King hée is, in that hée gathereth vnto himselfe a Church by his word and spirit, doth also gouerne and defend it, that the gates of hell cannot preuaile against it [d].

Q. How art thou called a Christian?

A. Because

u Matt.1.21.
x Act.4.12.
y Matth.17.5
z Heb 5.5.
a Psal.2.6.
b Heb.1.2.
c Heb.9.28.
d Mat.16.18.

A. Because through faith I am a member of Christ, and partaker of the ointment of his spirit[c], also of his offices, Prophecie[f], Priesthood, and Kingdome[g].

c Iohn 1.16. f Act 2.18. g Reuel.1.6.

Q. How art thou a Prophet, Priest, and King?

A. A Prophet I am, that I may confesse Gods name[i].

i Matt.10.32.

A Priest, that I may present my selfe vnto him a liuely sacrifice and thanke offering[k].

k Rom.12.1.

A King, that here I may fight against sinne and Sathan, and afterward may raigne with Christ in eternall glory[l].

l Rom.8.17.

Q. Wherefore is Christ called the only begotten Sonne, when as wee also are the sonnes of God?

A. Because he is the onely naturall Sonne of the Father, begotten from all eternitie[m], and wee are sonnes only by adoption and grace[n].

m Ioh.1.18. n Gal.4.5.

Q. Why callest thou him our Lord?

A. Because hee hath redeemed our soules and bodies from sinne by his

o 1.Pet.1.19. precious blood °, and deliuering vs out of the Deuils power, hath set vs
p Tit.2.14. free to serue him ᵖ.

Q. What beleeuest thou when thou sayest, Hee was conceiued by the holy Ghost, and borne of the Virgin Mary?

A. That the Sonne of God, who is
q 1.Tim.3.16 euermore very God ᵠ, toke mans nature of the substance of the Virgin Ma-
r Luke 1.35. ry ʳ, by the working of the holy Ghost ˢ,
s Heb.5 17. and so is become like to his brethren ᵗ
t Heb 4 15. in all things, sinne except.

Q. What profit reapest thou by Christs holy conception and birth?

A. That hee is our Mediator ᵘ, and
u 1.Tim.2.5. doth couer with his perfect holinesse my sinne, in which I was conceiued, that it may not come into the sight of
x Iohn 17.19. God ˣ.

Q. What beleeuest thou when thou sayest he suffered?

A. That all the time of his life, but especially at the end thereof, he sustai-
y Esa.53 8. ned ʸ for our sinnes the wrath of God, both in his body and soule, that he might deliuer vs from euerlasting death,

death [z], and purchase to vs the fauour of God, and life eternall [a].

z Matt.26.38

a Iohn 3.16.

Q. Why was he to suffer vnder Pilate as his Iudge?

A. That being innocent, and yet condemned by a ciuill Iudge, he might deliuer vs from the seuere iudgement of God [b].

b Rom.8.1.

Q. But is there any more in it that he was fastned to the Crosse, then if hee had suffered any other kinde of death?

A. Yea: for by this I am assured that hée toke on himselfe [c] the curse which lay on mée, because the death of the Crosse was accursed of God [d].

c Gal.3.13.

d Deut.21.23

Q. Why was it necessary that Christ should humble himselfe vnto the death?

A. Because the iustice and truth of God might not otherwise haue béene satisfied for our sinnes [e].

e Heb.5.8.9.

Q. To what end was he also buried?

A. To manifest thereby the truth of his death [f].

f Matt.27.64.65.

Q. Since Christ hath died for vs, why must wee also die?

A. Our death is not a satisfaction for our sinnes, but an abolishing of

g Rom 6.7. h Ioh.11.25.

sinne [g], and passage into life eternall [h].

Q. What is meant by this, Hee descended into hell?

A. That he suffred the lowest abasement, to wit, the ignominious captiuitie vnder death, so that he was for a time deaths prisoner in the graue [i], whereby euen I might neuer despaire, how low soeuer I be brought.

i Act.2.24.

Q. What doth the resurrection of Christ profit vs?

A. First, it serueth for our iustification [k]: secondly, as by his obedience to death, he is our Sauiour in merit, so by this hee is our Sauiour in efficacie [l]. Thirdly, it is a pledge of our owne resurreation to glory [m].

k Rom.4.25. l 1.Cor.15.45 m 1.Cor.15.20.21.

Q. How vnderstand you this, Hee ascended into heauen?

A. That Christ in the sight of his Disciples was taken vp into heauen [n], and yet is there for our sakes, and will be vntill his comming againe to iudgement [o].

n Act.1.9. o Act.3.21.

Q. What fruit doth Christs ascension into heauen bring vs?

A. First,

A. First, he doth there make intercession for vs [p], p Heb: 9. 24.

Secondlie, he sendeth from thence the holie ghost on vs [q]. q Ephes. 4 10.

Thirdlie, his ascension is a pledge of our ascension in our very bodies [r]. r Ioh: 14: 2:3.

Q. What is meant by Christs sitting at the right hand of God?

A. That hee hath all power giuen him, by the Father, and all things [s], and doth gloriouslie execute the office of Priest and King for vs [t]. s Phil: 2. 9. t Matth: 28, 18.

Q. What speciall benefits haue wee by this glorious estate of our Lord in heauen, and by his office of Mediatorship there performed for vs?

A. First we haue hereby a bringing out of vnbeliefe wherein by nature we were shut [u], vnto true sauing faith [x]. u Rom: 11: 32. x 2 Pet: 2. 9.

Secondlie, a continuall pardon of our sinnes [y]. y 1 Ioh: 2: 1 2.

Thirdlie, the sending downe of the holie ghost on vs, with all needfull graces [z]. z Ephes: 4: 8.

Fourthlie, defence against all our enemies whatsoeuer [a]. a Ephes: 1: 12.

Q. What comfort hast thou by Christs 13.

comming againe to iudge, the quicke and the dead?

A. I am hereby free from all feare of condemnation, sithence he shall bee my Iudge, who suffred himselfe to be condemned for me [a].

Also, I am certaine that his comming shall be to lift mee vp to the fruition of eternall glory with him [b].

a Rom: 8. 34.

b 1 Thes: 4. 16. 17.

Of the holy Ghost.

Q. What beleeuest thou concerning the holy Ghost?

A. First, that hee is very God, coeternall with the Father, and the Son [c].

Secondly, that hee is giuen mee to make mee through faith, partaker of Christ and all his benefits [d]. Also, to comfort me, and to abide with mee for euer [e].

c Act: 5. 3. 4.

d Rom. 1: 9.

e Ioh: 14. 16.

Of the Holy Catholique Church.

Q. What beleeuest thou concerning the

the Holy Catholique Church?

A. I beleeue, that the Son of God, doth in all ages[f] by his Word and Spirit, gather, gouerne, and defend a company chosen to eternall life[g], and that I am a very member of the same, and so shall remaine for euer.

[f] 1 King. 19. 18.

[g] 2 Tim: 2. 19.

Q. What meaneth the communion of Saints?

A. First, that all true beleeuers, are partakers in common of Christ, and all his benefits[h].

[h] Gal: 3. 27. 28.

Also, that euery one might cheerefully bestow their gifts, to the mutuall good of each other[i].

[i] Act: 4. 32.

Q. What beleeuest thou concerning forgiuenesse of sinnes?

A. That God for the satisfaction of Christ, hath put out of his remembrance, all my sinnes, originall and actuall[k].

[k] Ephes: 4. 32.

Also, that hee counteth me fully iust in the righteousnesse of his Son imputed to me[l].

[l] Rom: 4. 5.

Q. What comfort hast thou by the resurrection of the body?

A. That not only my soule, presently

m Luk: 23:45. ly on the departure out m of my body, shall be taken vp into Paradise, but that this my body, shall by the power of Christ, be reunited to my soule, and
n 1 Cor: 15. 42. 43. made like the glorious body of Christ n.

Q. What comfort hast thou by the article of life euerlasting?

A. That whereas at this present I
o Ioh: 6. 47. beginne the enioying of life eternall o, I shall at length haue the same perfect-
p 1 Cor: 2 9. ed, with all fulnesse of felicitie p.

Q. What benefit hast thou by thy belief of the Gospell?

A. I am thereby righteous before
q Rom: 8: 1. God q, and heire of life eternall r.
r Heb: 11. 7.

Q. How art thou righteous before God?

f Phil: 3: 9. *A.* Only by faith in Christ f, whereby his perfect satisfaction, righteousnesse, and holinesse are made mine: as if I had performed the same in mine
t Rom: 8. 3: 4. owne person t.

Q. How saist thou that thou art righteous by faith onely?

A. Not, that I please God, through
u Iack: 2: 24. the worthinesse of my faith u, but because the only satisfaction, righteous-

nesse

nesse, and holinesse of Christ, is my righteousnes before God [x]. x Cant: 2: 16.

And for that I cannot take hold of it, and applie it to my selfe, any other way then by faith alone [y]. y Rom: 4: 16.

Q. Why cannot our good workes go for righteousnesse, or some part of it, before God?

A. Because that righteousnesse, which must stand before the iudgement of God, must be perfect and in all points agreeable with the law of God [z]: now our workes euen the best of them, are imperfect and defiled with sinne [a]. z Gal: 3. 15. a Esa: 64: 6.

Q. How doe our workes merit nothing, sithence God promiseth a reward for them, both in this life, and that to come?

A. That reward is giuen, not out of merit, but of grace and free fauour [b]. b Coloss: 3: 24.

Q. Doth not this doctrine make men secure, and prophane?

A. No: because those who are incorporate into Christ by faith, cannot but yelde forth the fruits of thankefulnesse [c]. c 2 Cor: 5: 14.

Of

Of the Sacraments.

Q. Sithence then, that Faith onely maketh vs partakers of Christ, and his benefits, from whence doth this faith proceede?

d Gal: 5. 22. e Rom: 10. 14. f 1 Thes: 3. 2. g Act: 2. 42.

A. From the Holy Ghost [d], who begetteth it in vs, by the preaching of the gospell [e], and confirmeth it by the same [f], and by vse of the Sacraments [g].

Q. What are Sacraments?

h Rom: 4: 11. i Math: 28. 19. k Rom: 4. 11. l Luke: 22. 19.

A. They are visible signes, and seales from God [h], to declare and seale vnto vs, the promise of his gospell [i], that not onlie to beleeuers in generall, but to euerie such one in particular [k], he giueth free remission of sinnes, and life eternall, for that onely sacrifice of Christ, which he offered on the crosse [l].

Q. Doth not then both the word and the Sacraments tend to this end to lead our faith vnto the sacrifice of Christ finished on the crosse, as to the onely ground of our saluation?

A. Yea: for the holy ghost teacheth vs

vs by the goſpell [m], and aſſureth vs by the Sacraments, that all ſalvation is grounded on the only ſacrifice of Chriſt offered for vs on the croſſe [n].

m 1 Cor: 2. 2.

n 1 Cor: 11. 24. 25. 26.

Q. How many Sacraments hath Chriſt ordained in the new Teſtament?

A. Two: Baptiſme [o], and the holie Supper [p].

o Math: 1. 18. 19.

p Luk: 22. 19.

Of Baptiſme.

Q. How art thou admoniſhed and aſſured by baptiſme, that thou art partaker of Chriſt and his righteouſnes?

A. Becauſe, Chriſt hath commanded the outward waſhing with water [q], with this promiſe, that I am ſo certainly waſhed by his bloud and ſpirit, from all vncleanenes of ſinne [r], as I am outwardly waſhed with water, by which the filthines bodily is cleanſed.

q Math: 28. 19.

r 1 Cor: 12. 13

Q. What is it to be waſhed with the blood and ſpirit of Chriſt?

A. To be waſhed with Chriſts bloud, is to receiue of God forgiuenes

of

of sinnes, freely for the blood of Christ, shed for vs [s].

s Ephes: 1: 7.

To be washed with his Spirit, is to be sanctified by the holy ghost, whereby I am made a member of Christ, and receiued vnto holines.

Q. Where doth Christ promise that hee will wash vs, as certainely with his bloud, and spirit, as wee are washed with the water of baptisme?

A. In the institution of it, Math. 28. 19. and in Marke 16. hee that shall beléeue and be baptized, shall be saued: also where the Scripture calleth Baptisme, the washing away of sins [t], and the washing of the new birth [u].

t Act: 2: 38.
u Tit: 3: 5.

Q. Is then the outward Baptisme of water, the very washing away of sins?

A. It is not: for the bloud of Christ alone, cleanseth vs from all sinne [x].

x Ioh: 1. 7.

Q. Why then doth the holy Ghost call Baptisme, the washing away of sins, and the washing of the new-birth?

A. God speaketh this not onely to teach vs, that as the filth bodily is cleansed by water, so our soules are by the bloud and Spirit of Christ, but also to assure

assure vs, by this diuine pledge, that we are as verilie washed, from our sins inwardlie, as wee are outwardly by water [y].

[y] 1 Pet: 3: 21.

Q. Are infants also to be baptised?

A. Yea: for sithence they belong to the couenant of grace [z], and church of God [a]; and sith remission of sinnes is promised also to them [b], they are to haue the seale thereof [c], and to be distinguished from the children of Infidels [d], as in the old Testament was done by circumcision [e], to which Baptisme hath succeeded [f].

[z] Gen. 17. 7.
[a] Phil: 2.
[b] Gen: 17: 7.
[c] Rom: 4: 11.
[d] 1 Cor: 7. 14.
[e] Col: 2: 11. 12.
[f] Col: 2. 11. 12.

Of the holy Supper.

Q. How art thou in the holy Supper admonished and warranted, that thou art partaker of Christ crucified with all his benefits?

A. Because Christ hath commaunded me to eate of this bread broken, and to drinke of this cup [g], with promise, that so certainely as I behold this with my

[g] Luk: 22: 19.

my eies, so was his body broken, and bloud shed for me [h].

h 1 Cor: 11. 24.25. Also, that I am freed by the same to life eternall, so surelie, as I receiue into me these signes thereof [i].

i 1 Cor: 12.13.

Q. What is it, to eate the body of Christ crucified, and to drinke his bloud that was shed?

A. It is not onlie to embrace with k Gal: 3.27. l 1 Cor: 6.17. sure confidence, the whole passion of Christ, but also by the holie ghost, who dwelleth both in Christ and vs, to be more and more united to him, that wee be quickned and guided, by one and the same Spirit.

Q. Where hath Christ promised, that he will as certainely giue his body and bloud to be eaten and drunke, as we eate this bread broken, and drinke this cuppe?

A. In the institution where it is said, Christ toke bread and brake it, and gaue to them saying, this is my bodie which is giuen for you, likewise he toke the cuppe, saying, this cuppe is m Matth: 26. 26: 27. 28. the new Testament in my bloud which is shed for you [m].

Q. Are

Q. Are then the bread & wine made the very body and bloud of Christ?

A. No verilie: but as the water of Baptisme, is not turned into the bloud of Christ, so the bread and wine of the holy Supper, are not the naturall substance of Christs bodie and bloud, but the signes and pledges onlie [k]. 1 Cor: 11. 26. 27. 28. k Rom: 4. 11.

Q. Why doth Christ then call the bread his body, and the cuppe his bloud, and *Paul* calleth the bread and wine the Communion of the body and bloud of Christ?

A. Christ speaketh this to assure vs, that through the holie ghost, wee do as verilie partake his bodie and bloud, as we bodilie receive into vs, the signes thereof [l]: And that his obedience and passion, are so certainly our owne, as if that had bene done in our owne persons [m]. l 1 Cor: 10: 3. 4. m Rom. 5: 19.

Q. Who are to come to the Lords Table?

A. Those onely, who doe truely sorrow for their sinnes [n], yet trust in Christs satisfaction [o]; who also desire encrease in faith, and holinesse [p]. n Math: 11. 28 o Ioh: 6. 35. p Heb: 12: 14:

But

But the other sort eate and drink to
a 1 Cor: 11. 19 themselues iudgement [a].

Q. Are they to bee admitted to this Supper, who in confession, and life declare themselues to be Infidells and vngodly?

b Math: 7. 6. A. No [b]: for Gods couenant is
c Psal: 50. 16. thereby prophaned [c], and his wrath kindled against the whole congregati-
d 1 Cor. 11. 30 on [d]: wherefore the Church vsing the keyes of the kingdome of heauen receiued from Christ, ought to kéep such
e Math. 18. 18. from this Supper, till they repent [e].

Q. What are the keyes of the kingdome of heauen?

f Math: 16. 19. A. The preaching of the gospell [f],
g Math: 18. 19 and Ecclesiasticall disciplines, by which heauen is opened to beléeuers, and pe-
h Math: 16: 19. nitent ones [h], and shut to the con-
i Math. 18. 18. trarie [i].

Q. How is the kingdome of heauen opened, and shall be by the preaching of the Gospell?

A. When in Christs name, it is publiquely taught, that all their sinnes are pardoned, who truely beléeue the
k Ioh: 20. 23. gospell [k]: and vnto the vnbeléeuers, and

and impenitent there is denounced condemnation; the which testimonie is ratified in heauen.

Q. How is the kingdome of heauen opened and shut by Ecclesiasticall Discipline?

A. When according to the rule of Christ, they that shew themselues aliens from him in doctrine [l], or life [m], are by the Church after refusall of admonition, suspended from the Sacrament, or barred from the holy assemblies. Also when vpon due profession of amendment they are receiued in againe [n].

l Tit. 3. 10.
m 1 Cor. 5. 4. 5.
n 2 Cor. 2. 7.

The third part of the Catechisme, which is of gratitude or thankfulnesse.

Q. Sithence we are deliuered from all our sinnes and miseries by the only mercie of God, for Christs sake, why are wee to doe good workes?

A. There is a threefold cause, why being thus deliuered, wee should doe good workes: One is, that wee may declare our thankfulnesse to God [a]: a se-

a Matt. 5. 16.

cond, that we may haue assurance of
b Gal:5.6. the trueth of our faith [b]: a third is,
that by our good conuersation wee may
c 1.Pet:3.1,2 winne other vnto Christ [c].

Q. Cannot they then be saued who are vnthankfull, and remaine still in their sinnes and iniquities?

A. By no meanes: for as the Scripture witnesseth, neither fornicators, nor Idolaters, nor extortioners, nor theeues nor drunkards, shall inherit the
d 1 Cor:6.9. 10. kingdome of God [d].

Q. Wherein consisteth the conuersion of man vnto God? and whence also floweth it?

A. It doth arise of a godly sorrow, through our foolishnesse in offending
e 2 Cor:7.10. God [e], and hath with it an after wisedome, in leaning our former follie, and
f Psal:2.10. 11.12. turning vnto God [f].

Q. What are the kindes of this conuersion?

A. Two: one is in seeking vnto God for pardon of our sinnes; this may be tearmed the conuersion of humili-
g Esay 55.7. tion [g]: the other is vpon the obtaining of that pardon; this may be tearmed
h Rom:12.1,2 the conuersion of thankfulnesse [h].

Q. Sithens

Q. Sithence this latter appertaineth to this place, we shal more specially consider of it: shew mee therefore wherein this conversion, which is of thankfulnesse, doth consist.

A. It consisteth in the mortifying of the old man, and living according to the new [i]. i Rom: 6. 3.4. 5.6.7.8.

Q. What is the mortifying of the old man?

A. This is, when acknowledging our sinnes, whereby we have offended Gods Maiestie, we are heartily sorry for them, and daily more and more doe hate and eschew them [k]. k 1 Pet: 3.11.

Q. What is the living according to the new man?

A. This is, when upon the knowledge of Gods mercy, which is promised to all that sorrow for their sinnes, and beleeve in Christ [l], we have in vs an earnest desire of living after Gods will [m], with a serious endeuour of doing good workes [n]. l Ioh: 6.47. m 1 Pet: 4.1.2 n Tit: 2.14.

Q. What are good workes?

A. Only these, which through true faith [o], are done according to the word and Law of God [p], and are referred to o Rom: 14 23 p Ps: 119.105.

q 1 Cor: 10. 31. the glory of him alone q.

Exod: 20. Q. What is the Law of God?

A God spake all these words, saying: I am the Lord thy God, who brought thee out of the land of Egypt, out of the house of bondage.

I. Thou shalt haue none other Gods before mee.

II. Thou shalt make thee no grauen Image, neither any similitude of things that are in heauen aboue, neither that are in the earth beneath, nor that are in the waters vnder the earth: Thou shalt not bow downe to them, nor serue them; for I am the Lord thy God, a iealous God, visiting the iniquitie of the Fathers vpon the children vnto the third generation, and vnto the fourth of them that hate mee; and shewing mercy vnto thousands, to them that loue mee, and keepe my Commandements.

III. Thou shalt not take the name of the Lord thy God in vaine, for the Lord will not hold him guiltlesse that taketh his name in vaine.

IV. Remember the Sabboth day, to keepe it holy: six dayes shalt thou labour and doe all thy worke, but the seuenth day

day is the Sabbath of the Lord thy God; in it thou ſhalt not doe any worke, thou, nor thy ſonne, nor thy daughter, thy man-ſeruant, nor thy maid-ſeruant, nor thy beaſt, nor thy ſtranger, that is within thy gates: for in ſix dayes the Lord made the heauen, and the earth, the ſea, and all that in them is, and reſted the ſeuenth day, therefore the Lord bleſſed the Sabbath day, and hallowed it.

V. Honour thy father and thy mother, that thy dayes may be prolonged vpon the Land which the Lord thy God giueth thee.

VI. Thou ſhalt not kill.

VII. Thou ſhalt not commit adulterie.

VIII. Thou ſhalt not ſteale.

IX. Thou ſhalt not beare falſe witneſſe againſt thy neighbour.

X. Thou ſhalt not couet thy neighbours houſe, neither ſhalt thou couet thy neighbours wife, nor his man-ſeruant, nor his maid, nor his oxe, nor his aſſe, neither any thing that is thy neighbours.

Q. How are the Commandements diuided?

r Exod: 32.15 16 A. Into two Tables r: the former whereof deliuereth in foure Commandements, how we ought to behaue our selues towards God: the latter in six, what duties wee owe to our neighbour f.

f Matt: 22.37. 38.39.

Q. What doth God require in the first Commandement?

t 1 Cor: 6.9. 10. u Deut: 18.11 x Ierem: 17.7 A. That I abandon all idolatrie t, inchantments u, sorcerie x, and the like: and that acknowledging the true God, as he hath reuealed himselfe in his word, I doe onely trust in him, pray vnto him y, and worship him z: also that I loue and feare him aboue all a, and in euery thing submit my selfe vnto him with all humilitie b.

y Psal: 50.15. z Matt: 4.10. a Matt: 10.28. b Iames 4. 7.

Q. What doth the second Commandement require?

c Ioh: 4.24. d Deut: 4.15. 16.17. 18.19. A. That wee should not represent God by any image c, much lesse that we worship any image, or God thereby d, but only that we hold our selues to that forme of worship, which himselfe hath

e Esay 18. 10. prescribed in his word e.

Q. But may not Images be tolerated in Churches, to serue for the peoples vse?

A. No: for it is not semely that in

should

should be wiser then God, who will have his Church to be taught by the liuely preaching of his word, and not by dumbe Images.

Act:10.28.
Habac:2.18. 19.

Q. What doth God require in the third Commandement?

A. That not onely we abondon the abusing of Gods glorious name, by cursing [f], or forswearing [g], but also by rash swearing [h], though the matter be true: neither should by silence, or connivence, partake with other therein [i]. Also that euermore his sacred name be vsed by vs with all due reuerence [k].

f Leuit:24.11.
12.13.14.
g Leuit:19.12
h Ier:4.2.
i Ephes:5.12.
k Matt:6.9.

Q. Is it lawfull to sweare by Saints, or other creatures?

A. No [l]: for a lawfull oath is an inuocating of God, as the only searcher of the heart [m], to witnesse the truth, and punish the swearer if wittingly he sweare falsly: now this honour agreeth to no creature [n].

l Deut:6.13.
m Ier:17.10.
n Iam:5.12.

Q. What doth God require in the fourth Commandement?

A. That I carefully on the Sabbaths frequent the solemne assemblies [o], and there diligently heare his word read [p], and preached [q], vse the

o Matt:18.19.
p Act:15.21.
q Rom:10.14. 15.

r 1 Cor:11.28 Sacraments with due preparation r, assist to the praiers, and contribute af-
f 1 Cor:16. 1.2. ter mine abilitie to the collections f: also that then especially I be diligent in
t Esay 58.15. priuate exercises tending to edification in faith and pietie t.

Q. What doth God require in the fift Commandement?

A. That we yéld due honour to our
u Eph: 6.1.2.3 parents u, and to all who haue authori-
x Eph:6.5. tie ouer vs x, that we duly submit our
y 1 Pet:5.5. selues to them, and reuerence all our superiours as is meet y.

Also that superiours behaue them-
z Eph:6.5 9. selues as worthy of the same z.

Q. What doth God require in the sixt Commandement?

A. Not onely I am here forbidden
a Gen:9.6. the actuall killing of my brother a, and
b Gen:4.39. the doing him any bodily harme b, but
c Gal.5.21. also all enuie c, hatred d, and desire of
d Gal:5 20. reuenge e. Further I am commanded
e Rom 12.9. to shew him kindnesse, though mine enemie, and as need requires to tender
f Rom: 12.20 his life and safetie f.

Q. What is the meaning of the seuenth Commandement?

A. That not only I flie all bodily vnclean-

vncleannesse, but whatsoeuer may draw thereto, as filthy songs [g], ribald talke [h], drunkennesse [i], and the like. Also, that whether in wedlocke, or single life, my behauiour be in all pure-nesse and chastitie [k].

Q. What doth God require in the eighth Commandement?

A. That not onely I abandon all thefts and robberies, commonly so called, but also all crafts and deuices, whereby the goods of other are vnlawfully procured [l], as false weights and measures [m], deceitfull wares, vsurie [n], and the like.

Also that I labour faithfully in some honest calling, to get mine owne maintenance [o], and to bee helpfull vnto other [p].

Q. What is required in the ninth Commandement?

A. That I beare not false witnesse against any, neither empaire any ones name, by brooching forth, or receiuing slanders [q].

That I abandon lying [r], and follow the truth in all things [s], and what lieth in me, defend the good name of other [t].

Q. What

g 1 Cor: 15. 33.
h Ephes: 5. 4.
i Gen: 19. 32.
k 1 Thess: 4. 3. 4. 5.
l 1 Thess: 4. 6.
m Leu: 19. 35.
n Ezec: 18. 13
o 1 Tim: 5.
p Ephes: 4. 28.
q Psal. 15 3.
r Ephes: 4. 25.
s Ephes: 4. 15.
t Matt. 7. 12.

Q. What doth the tenth Commandement require of vs?

A. That our hearts be not moued by the least thought or desire [u] against any Commandement of God, but that continually from our heart we detest all sinne, and delight in all righteousnesse [x].

u Rom. 7.7

x Iam. 2.10

Q. Can they that are conuerted vnto God, perfectly keepe all these Commandements?

A. No: but euen the holiest, so long as they liue, haue onely small beginnings of this obedience [y]; yet so that there is in them an vnfained desire to liue euen according to all the Commandements of God [z].

y Iam. 3.2

z Ps. 119.5 6

Q. Why will God haue his Law to be so exactly preached, sithence no man in this life is able to keepe it?

A. First, that wee acknowledging our sinne, and great pronenesse thereto, might the more earnestly hunger after Christs righteousnesse [a].

a Mat. 5.3.4.5

Secondly, that our praying might be the more feruent for the holy Ghost, whereby Gods image may be more and more renued in vs [b].

b Luk. 11. 11. 13

Of

Of Praier.

Q. Why is praier neceſſary for Chriſtians?

A. Becauſe it is a chiefe part of that thankfulneſſe which is required of vs [c]. Alſo, God maketh promiſe of his ſpirit and diuine graces, vpon condition of earneſt praying & hearty thankſgiuing for the ſame [d]. c Pſ 50.14.15 d Luke 11.9. 10.11.12.13

Q. What is required vnto that praier which may pleaſe God, and be heard of him?

A. That our praiers be made onely to God [e], and that for ſuch things as his word doth warrant [f]: alſo of an inward feeling of our nèeds [g], being aſcertained, that though vnworthy of our ſelues, yet for his promiſe ſake, and the merits of Chriſt [h], we ſhall be heard. e Pſal: 50.15 f Luk: 11.2 g Iam: 5.16. h Ioh: 16.23. 24.

Q. What are theſe things which God commanderh vs to aske of him?

A. All things neceſſary both for ſoule and body, which are compriſed in that praier which our Lord hath taught vs. Ioh: 14 13.14.

Q. What praier is that?

A. Our

Matth:6. Luke 11.2. A. Our Father which art in heauen, hallowed be thy name, thy kingdome come, thy will be done in earth as it is in heauen, giue vs this day our daily bread, and forgiue vs our debts, as we forgiue them that are debters vnto vs; and leade vs not into temptation, but deliuer vs from euill; for thine is the kingdome, the power and the glory, for euer and euer. Amen.

Q. Why doth Christ teach vs to call God our Father?

A. That in the very entrance of our praier he might stirre vp in vs confidence in God, that sithence earthly Fathers doe not denie earthly things, much lesse will our heauenly Father denie vs what in true faith we craue of him[i].

i Luke 11.11. 12.13.

Q. Why is it added, which art in heauen?

A. That we conceiue not basely of Gods heauenly Maiestie[k]: also that we expect from his omnipotencie whatsoeuer is necessary for our soule and body[l].

k Ier.23.24.

l Psal: 115.3.

Q. What is the first petition?

A. Hallowed be thy name: that is, Grant

Grant vs to know thée aright [m], and to magnifie thy vertues shining in thy workes [n]: also so to direct our life, that thy name may receiue honour and renowme by vs [o].

m Exod.33. 13.18.
n 1 Pet.2.9.
o Matt.5.16.

Q. What is the second petition?

A Let thy kingdome come: that is, rule vs so by thy word and spirit [p], that more and more we may submit our selues to thée: preserue thy Church [q], destroy the works of the deuill, and all aduerse power [r], till at length thou raigne fully being all in all.

p Cant.1.3.
q Psal.122.6.7
r Rom 16.20.

Q. What is the third petition?

A. Thy will be done in earth as it is in heauen: that is, Grant that we renouncing our owne wils, may in all readinesse obey thy will [s], and that with such cheerefulnesse we may performe the duties of our callings, as the Angels doe in heauen [t].

s Psal.119.5.
t Psal.103.20 21.22.

Q. What is the fourth petition?

A. Giue vs this day our daily bread: that is, Since thou art the only fountaine of all true good [u], grant vs whatsoeuer is needfull for this life [x], and hereunto vouchsafe thy blessing in our labors, which otherwise will proue most vaine [y].

u Iam.1.17.
x Gen.28.3
y Psal.127

Q. What

Q. What is the fift petition?

A. Forgiue vs our trespasses, as we forgiue them that trespasse against vs: that is, Grant vs for the merits of thy deare Sonne, a gratious pardon of all our sinnes [a], and giue thereof such assurance in our hearts, as we are there certaine, that through thy grace euen our selues doe forgiue all those that haue offended vs [a].

a Eph.1.7.

a Mat.6.14.15

Q. What is the sixt petition?

A. Leade vs not into temptation, but deliuer vs from euill: that is, Because our spirituall enemies doe continually assaile vs [b], and we of our selues cannot hold out against them euen one moment [c], vouchsafe to strengthen vs by the power of thy spirit [d], that we may both withstand them, and also at length get full victorie against them [e].

b 1 Pet.5.8.

c Iohn 15.5.

d Esay 11.2.

e Iohn 5.4.5.

Q. How concludest thou thy praier?

Psal.84.11.

A. For thine is the kingdome, the power and the glory, for euer and euer: that is, We craue all these things of thee, because thou being our King, and Almighty, art both willing and able to giue them to vs, and our end in asking them is, that not vnto vs, but vnto thy

thy name all glory may redound [f]. [f] Psal.115.1.

Q. What meaneth this particle, Amen?

A. That the thing is sure and out of doubt, for my prayer is more certainly heard of God, then I feele in my heart an vnfained desire of it [g]. [g] Luk:11.5.6. 7.8.9.10.11. 12.13.

Q. Tell mee now briefly, what is the summe and substance of thy knowledge in the heauenly doctrine, whereon all thy comfort dependeth?

A. First I know thereby, that by nature I am most miserable, as being vnder the guilt of sinne [h], and the bondage thereof: secondly, I know and beleeue, that God hath giuen mee his Sonne, by whom I haue righteousnesse [i], and sanctification [k]: thirdly, I know that God requireth of me thankfulnesse [l], and therefore I must diligently obey his reuealed will: and sith my imperfections are great, I ought carefully attend the holy ordinances, as the ministerie of the word and Sacraments, prayer, and the like, whereby I may grow in godlinesse, which hath promise of blessednesse in this life, and that to come [m]. [h] Rom:3.9. [i] 2 Tim: 2.26. [k] 1 Cor:1.30. [l] Rom:12.1.2. 1.Cor.13.9. Iam.1.19. 1 Cor 11.25. 1 Thess:5. 1 Thess:4.1. [m] 1 Tim:4.8

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